The Foundation of Islam and its Principle by Muhammad ibn ‘Abdil-Wahhab: #3 [Transcribed]

Insha’Allah this time we’ll start on the second half of the *Risalah*. The first part of the Risalah was talking about, how we deal with the ‘Ibadah of Allah, and how we deal with the Muslimin, and how our Wilayah is based upon that, and it had more to do with the worship of Allah, and the second half of the Risalah has to do more with Shirk, staying away from Shirk, avoiding the people who commit Shirk, so it’s the second half of that. Insha’Allah we’ll start with this and most likely we’ll finish today, we won’t need two lessons for this one, depending on how long it goes insha’Allah.

So, for this, the first thing we’ll talk about is that it’s the **negation** so it **consists of four requisites**. **Two of them have to do with Shirk itself** and **two of them have to do with the people of shirk.**

So, the first one is: **A*bandoning Shirk in ‘Ibadah to Allah and warning from it or warning against it.***

So, this has to do with shirk itself and the way we as Muslimin deal with shirk. So, the thing we have to avoid it. So, this is the first point. There’s many evidences in the Qur’an and Sunnah and we know that this is the basis of our Din, avoiding shirk and worshipping Allah. And we know that the first order in the Qur’an if we look at it chronologically if we were to go through the Qur’an, it’s to worship Allah when Allah said,

قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ

“Say: I am commanded only to worship Allah and to not commit Shirk with Him, to Him I call and to Him is my return.”’ [13:36]

So, we see that again if we look at the Qur’an chronologically, that the first command in the Qur’an is to worship Allah, and the first forbiddance is from shirk.

This is Allah ordering the Mu’minin, first the Prophet (صلى الله عليه وسلم) and then after him, the Mu’minin who follow him to say that: “We are commanded to worship Allah, and to not set up any partners with Him.”

And Allah also said,

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

“Say: I invoke only my Lord and I associate none as partners along with Him.” [72:20]

And in the hadith from ‘Abdullah ibn Masud (رضي الله عنه) he said: “I asked the Messenger of Allah (صلى الله عليه وسلم), which is the greatest sin? So, the Prophet (صلى الله عليه وسلم) replied: “That you set up a rival or a partner with Allah even though he created you.”

And this hadith is narrated by Bukhari & Muslim.

So here we see when the Prophet (صلى الله عليه وسلم) was asked about what is the greatest sin, he mentioned Shirk and in the rest of the hadith, ‘Abdullah ibn Masud (رضي الله عنه) asked: “Then what comes after that?”, the Prophet (صلى الله عليه وسلم) said: “That you kill your child out of fear that he will take some of your rizq”, then he said “and then what”, and he said: “that you make zina with the wife of your neighbour.”

So, here we see that the Prophet (صلى الله عليه وسلم) mentioned these three sins, and he mentioned them in order. So, it gives us an idea that, we would obviously say if someone their kid, and they killed them out of fear of being poor, that the rizq would be taken away, someone would find this to be the most disgusting or most low or pathetic thing that a person could do. But we see here that the Prophet (صلى الله عليه وسلم) actually put shirk above this and that it’s a greater sin.

This shows that there’s something wrong with people if they look at someone making Shirk with Allah, as if it’s not a big deal, when at the same time, they would look at someone killing someone else as being a big deal, and we even see this amongst the Ummah. That if they see someone who doesn't pray, who doesn’t give Zakat, never made Hajj, doesn’t fast and he might even swear at Allah, and they’ll think he’s not a very good person, but then if he was a murderer, they would see him to be a way worse person.

But in actuality, it should be the opposite. It doesn’t mean that killing someone isn’t a big deal, obviously it is and the Prophet (صلى الله عليه وسلم) mentioned in this hadīth as the second greatest sin, but this should show us that there’s something not right with us if we look at Shirk and we look at someone swearing at Allah, or worshipping other than Allah or fighting against the Din of Islam and we don’t find it as being a very big deal.

We should see it actually worse than the other thing, and everyone would be at a different level with this, depending on how much tarbiyah they do with their self, or how much they try to train themselves as hating Shirk and loving Tawhid. But when you see someone openly makes Shirk in front of them, and they don’t find it as a big deal or “maybe he doesn’t know”, or “we’re all Muslimin”, and they’ll give more excuses to that and more leniency to that then if someone did something to them personally.

So, this is just something to think about, because obviously this hadith was given for a point and Ibn Mas’ud wanted to know the different levels. So, when we understand this, I think it would help set out priorities straight with regards to how we deal with people and what we think is worse than other actions or which actions we think are worse. So, we see here that committing shirk is from the greatest sin and we know this with the Anbiya that came before the Prophet (صلى الله عليه وسلم) and into the Ummam which was before us, that this was the call they came with when Allah when what they say,

إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۝ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

Or that Allah said, **“Say: I have come to you as a plain warner, you worship none except Allah, indeed I fear for you the torment of a painful Day.” [11:25-26].**

Allah also mentioned about Prophet Hud (عليه السلام) when He was talking about him, He said,

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ

Or translated as, **“And remember the brother of ‘Ad, when he warned his people in al-Ahkaf (dunes in the desert), and surely they have passed away warners before him and after him saying ‘Do not worship except Allah.’” [46:21]**

Here, Allah is mentioning that Hud (عليه السلام) as well as the Messengers that came before and after him, were sent with the same message, which is “to worship Allah, and not worship anyone except for Him.”

And on this point, I just want to go a little bit sideways here, just to talk about a side-point here, when Allah said, “And remember the brother of 'Ad when we warned his people”. Very recently, and there’s many groups, and people from the callers of bid’ah, and callers against the Sunnah that use this verse and they use many verses like it to say that there’s some sort of tie with the Muslimin and with the Kuffar, and they say that this verse shows it.

So, they’ll say things like there’s three types of brotherhood:

1) Brotherhood in Din (the highest level)

2) Brotherhood based upon blood or relations

3) Brotherhood based upon being humans or humanity.

They’ll say phrases like this, and some of them will phrase it differently and things like this and they’ll say that we know that Hud (عليه السلام) wasn’t on the same Din as his people so we know that it doesn’t fall into the first, and they’ll say, he’s talking about his people so he’s not talking technically about his blood brothers so it leaves the third category, which is that we’re all in the same brotherhood, the same category in being humans so this shows we should all deal with each other in the same way or have this brotherhood.

This is very, very prominent now and even in this city, I’ve had discussions and lengthy, lengthy emails and arguments with Imams in this city with using this phrase, and it never went anywhere. But just about this, and I was trying to look into this and see is there some sort of basis for this, because if there is a basis then we want to accept it, if this is something that came into Islam, that there is these three categories then obviously, we’ll accept whatever the Din has come with from the Qur’an and Sunnah, and if it's not, at the same time we need to know this isn’t from our Din, and we need to tell people this isn’t from the Din and warn people about the harms that would come from adding these categories or having these ideas.

So, I wanted to understand is this an actual valid thing or not. So, I went through the Qur’an and I found 18 verses that can be used to talk about this, when Allah would mention about each group that was sent them, and their Prophet, he would say “brothers”. So, there’s 18 verses that could be used for this. So I went through the Tafasir that I could find, not all of them, but I went through a fair amount of books of Tafasir. I went through *21 books of Tafsir for these 18 verses*, because if I can’t find it in 21 books about 18 verses, then obviously this being made up on the Din. I think it’s unlikely that it’s not in these books and they wouldn’t make mention of it, and I just happen to pick all of the books it’s not found in. Also, I wanted to know what does this actually mean, am I understanding it wrong, am I not understanding it wrong.

So, the books of Tafsir I went through, the first one was *“Tafsir Mujahid.”* He’s from the companions of Ibn ‘Abbas (رضي الله عنه) and he said he read the Qur’an to Ibn ‘Abbas twice, and he would stop him at every

verse and ask him about it. And he died in the year 104 Hijri. So, I checked that and the next one I checked was *“Jami al-Bayan”* by Ibn Jarir, he died in 310, and I checked *“Kitab Tafsir al-Qur’an”* by Ibn al-Mundhir, and he died in 318. And *“Tafsir al-Qur’an al Atheem”* by Ibn Abi Hatim ar-Razi and *“Ahkam-al-Qur’an”* by Al-Jasas who was a Hanafi. And *“Tafsir ar-Ragib al-Asfahani”* who died in 502, and *“Ma’alam al-Tanzil”* by al-Baghawi who died in 516, and “Ahkam al-Qur’an” by Ibn al-Arabi al-Maliki who died in 543 and *“Za’ad al-Masir fi ‘ilm at-Tafsir”* by Ibn al-Jawzi who died in 592, and *“Mafatih al-Ghayb”* by Fakhr al-Razi who died in 606 and so on and so on.

So, I found books that were books of Tafsir with *Isnad*. So, it was a book of Tafsir compiled in the same way as of ahadith were. And I checked ones that focused on Fiqh, and I focused on ones that were focused on Tafsir of the Qu’ran with the Qur’an, and ones that were from the time of the Salaf, and ones that were from nowadays. And I didn’t find any mention of this, except for one of the ‘Ulama’ called Az-Zajaj, who was a scholar of language. He mentioned that for some of the verses it meant this and Imam al-Qurtubi and Fakhr al-Razi mentioned that. They didn’t say it’s the correct opinion, they just said “some people say this.”

So, out of all the books for the 18 verses, the only thing I found was this. And I checked, there was another hadith where it's attributed to the Prophet (صلى الله عليه وسلم) that he said, “All of the slaves of Allah are brothers”, or “All of the creation is brothers”. So, first of all this is a weak hadith and second of all, it’s not even really usable.

So, if you look, there’s this idea that people try to propagate nowadays and like I said, we even found it in this city, that these types of brotherhood. If someone just said this and left it at that, then that would be one issue and we would say it’s wrong because it’s not supported by the Qur’an or Sunnah. But, the bigger problem with that is that it has an agenda behind it, which is to say that there are different Muslimin and Muslimin are closer to Muslims than the kuffar, but there is this tie with kuffar, that we should love them because they’re our brothers in humanity or that we’re all humans and this type of thing.

So, this is the second problem because it opens up this door to say that, if you’re saying that we should act upon these verses that talk about *Wala’ and Bara*’, and these Ayat, and these ahadith that talk about Wala’ and Bara’, then you’re going against this brotherhood based upon humanity. So, like I said first of all, it’s not really supported by the Qur’an and the Sunnah.

And secondly, there’s an agenda behind it which is a way to have this lack of Al-Wala’ wal-Bara’ creep into people’s minds as being something that's wrong and something that goes against other verses from the Qur’an. So, I just wanted to make mention of this, and if that ever comes up with any of you, I can give you all the material that I compiled on the topic, just because people might bring this up and you might not know how to respond to it.

So, that’s what I wanted to say on that, but with regards to what does it mean, then what it means is that he was from their people, and we know that if there’s people from a tribe, that generally they are inter-related in some way. We even know nowadays, if you take any of the towns that you guys are from, pretty much everyone is related somehow. Not related like brother and sister, even first cousins, but I guarantee you find anyone, you’re not find that he’s less related than like a fourth cousin. And that’s nowadays when think about how many people are in your towns now, think back then when what would a town have, maybe 100 people, 200 people, everyone’s going to be more related. So, that’s what the vast, vast majority of the scholars of Tafsir would say, is that he’s their brothers in that he’s from their tribe. So, this is what they would say.

So, when you see that first of all, there’s no clear evidence to say that there’s this brotherhood in humanity, and second of all, the evidence that these people are using actually if you look to what the ‘Ulama’ said, they pretty much all said the opposite of it. So, this is an idea if people bring it up and say there’s this type, just to be aware of that, that it’s wrong in and of itself, and it’s even worse because it carries an agenda behind it. I just wanted to make that side-point just like I said because you find it everywhere, so it’s important to be aware of those types of things.

Also Allah said,

فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

Which means, **“So flee towards Allah, verily I am from Him a plain warner to you, and set up no object of worship with Allah, verily I am from Him a plain warner to you.” [51:50-51]**

And Allah said,

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ

Or, **“Say: Do you order me to worship other than Allah oh you fools?” [39:64]**

Allah also said,

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ

Or which means, **"And indeed it has been revealed to you, as it was revealed to those before you, if you commit Shirk, then indeed all of your deeds will be cancelled, and certainly you will be among the losers. No, so worship Allah Alone, and be amongst the grateful." [39:65-66]**

So, we see here that even the Prophet (صلى الله عليه وسلم), Allah mentioned that him, and any of the other Anbiya or the Rasul, if they had fallen into shirk, then their actions would've been void or their actions would've been cancelled out. So, if this was the case with the Anbiya and the Rasul, and we know that Allah protected them from shirk, but the point is that Allah is saying for the sake of argument, if they did fall into shirk, all their actions would've been void. So, what do we say about someone who has less good deeds, and someone who falls into shirk at that point.

So, if one of us were to fall into shirk, then we know we would be in a worst situation then them. So, this idea that people say that he says "La ilaha ila Allah", so that's enough, the shirk doesn't matter. Or he doesn't pray, and he doesn't fast and he doesn't follow anything of Islam, but he says Islam is the correct religion.

We know that things can cancel out other things, so even if we say yes it's good to believe that Islam is the right religion and it's required, that isn't sufficient because we know that there's other things that can cancel out those good deeds. And same thing if people say, he has memorised lots of Qur'an, or he gives lots of Sadaqah or he helps people or he helps his family or he's good to his family, but then he worships other than Allah, in the end how's that going to help him? Sure, it's good to do those things but they're not going to be accepted and those actions will be cancelled out because of the other thing that shirk.

And the last point, just for this first aspect or the first category is that Allah said,

إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ

Or that Allah said, **"Verily, whoever commits Shirk with Allah, then Allah has forbidden Paradise upon him and the Fire will be his abode, and the Zaalimin have no helpers." [5:72].**

So, this is the first requisite which is abandoning shirk, so it has to do with how we ourselves deal with shirk itself and not with the people of shirk.

The ***second point*** that was mentioned in this Risalah was ***being severely harsh upon this*** and some of the points that the 'Ulama' mentioned on this topic or that when they explained this part in this Risalah some of the evidences that they use is that they say that Allah said,

Or Allah said the meaning of which is,

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ

"So slay the mushrikin wherever you find them, take hold of them, and circle them, and lie and wait to ambush them on each and every path." [9:5].

And Allah also said,

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ

Or He said, **"O Prophet, wage Jihad against the Kuffar, and the hypocrites, and be harsh against them, and their abode is Hell, and worst indeed is that as a destination." [9:73]**

So, this is some evidence from the Qur'an specifically about dealing with the Mushrikin, and being harsh against them. And also there's evidence from the Sunnah about being harsh against the things that are worshipped other than Allah, like statues, things that are used for barakah, or things that are...houses that are set up for worshipping other than Allah, or newspapers and magazines that are used to spread Kufr etc., then being harsh against these points, even though they're not human, and even though you can't reason with them and make da'wah to these things. Then also Allah and the Prophet (صلى الله عليه وسلم) have legislated for us to have harshness against these things.

We see this in the hadith from Abu al-Hayaj al-Asadi in Sahih Muslim that he said,

Or Imam Muslim narrated from Abu al-Hayaj al-Asadi that ‘Ali Ibn Abi Talib (رضي الله عنه) said, “Shall they not send you with the same instructions that the Messenger of Allah (صلى الله عليه وسلم) sent me with, do not leave any image, without defacing it, nor any built-up grave without levelling it.”

So, we know that in *jahiliyyah* and even nowadays in some places, the graves would be built up very, very high as a means of trying to give respect to this person, and if the person was some sort of president or whatever he happens to be, then they’ll built things around the graves and they’ll make it up high. So, here we see that ‘Ali ibn Abi Talib (رضي الله عنه) was saying to his companion, that the Prophet (صلى الله عليه وسلم) sent him to not leave any picture, any statue, or anything like that, except that he would deface it. So, he would destroy it, because this is something that either is worshipped other than Allah, or it can lead to being worshipped other than Allah.

And also, in the hadith of ‘Umar bin Abasa (رضي الله عنه) that he said or he said to the Prophet (صلى الله عليه وسلم),

“With what did Allah send you with?”, so that he said, and this hadith is also in Sahih Muslim, so “What were sent with?” So, he’s asking the Prophet (صلى الله عليه وسلم), what did he come with. He said, “I was sent to uphold the ties of kinship, to break the idols so that nothing is worshipped besides Allah.”

So, here we see that the Prophet (صلى الله عليه وسلم) was sent with this breaking of the idols. So, we can take from this and from other ahadith, and also from the story of Ibrahim (عليه السلام) in the Qur’an when he went to the idols and he broke all of them, except for one.

So, we see that the point of this even though technically people might say, what is the point of it, there’s still going to be kuffar, and what is the point of this, you’re only going to make a problem with the people, and you’re only going to be making people look like “oh these people are extremists.”

The point of it is we have dislike and hostility and enmity towards the belief itself, we have it towards the action itself, we have it towards the people who do the action and we have it towards the things that are set up for this reason too. So, if someone sets up an idol, or if they set up or they start spreading da’wah through websites, or through magazines, or newspapers or stuff like this, it’s perfectly legitimate for us to stop these things from being done, because these are means to worshipping other than Allah and these are things that are being used in da’wah to other than Allah and da’wah to Shirk.

Also, there’s a longer hadith from Jarir Ibn ‘Abdillah al-Bajali (رضي الله عنه) that he said…so this hadith is narrated by Bukhari & Muslim from Jarir Ibn ‘Abdillah al-Bajali that he said,

“The Messenger of Allah (صلى الله عليه وسلم) said to him, O Jarir, will you not relieve me of Dhul Kasla (and Dhul Kasla was a place that was set up as a Ka’bah in Yemen). Jarir replied: “I set out with 150 horsemen, and I used to not sit firm on horses (so, he wasn’t able to ride a horse very well and he had a problem with it).” The Prophet (صلى الله عليه وسلم) struck his chest and he said, “O Allah, give him means to sit well on a horse and make him someone who guides and is guided.” So, he said, “We went there and we burnt it down.”

So here we see that the Prophet (صلى الله عليه وسلم) wanted this thing which was a rival to the Ka’bah and was a rival to the Din, and was being used as a means of bringing people to worship other than Allah, the Prophet (صلى الله عليه وسلم) put an end to it immediately, and he sent out this companion and they burnt it down. We also know this in the long story and the Ahkam that come from the baseline masajid of Dirar, and the masajid that was set up during the time of the Prophet (صلى الله عليه وسلم) as a means to bring people away from the masjid of the Prophet (صلى الله عليه وسلم). The Prophet (صلى الله عليه وسلم) had it burnt down and it was turned into a garbage dump, so the Muslimin would throw all their garbage and all their najasah into these places.

So, it would’ve been simple enough for the Prophet (صلى الله عليه وسلم) to put an end to people praying there, unless he gave them permission because then it would’ve been used as a means to worship Allah. But, because it was used as something against Islam, the Prophet (صلى الله عليه وسلم) made an example of it, and he burnt it down and then he turned it into the garbage dump. So, it was done with, but even the land it was on was turned into something that Muslimin would humiliate, it’s only good enough for garbage.

So, this shows the idea that always being overly nice and accepting of everything, it goes against the Ahkam of Islam, but it even goes against the Fitrah; that if someone is calling to another religion and insulting your religion, and you just just go “everything’s okay and everyone can make their choice.”

Sure, we can’t force someone to believe something in their heart, but that doesn’t mean we should just be fine with it and we shouldn’t hate it. How can someone say they love Islam and do things like this. These ahadith are just to show that the idea, because we talked about first, no-one who is Muslim would say, “you shouldn’t in your heart, dislike Kufr”, unless they’re so far gone, you can’t even talk to them anymore.

So, that’s something, but there’s also that we should also dislike the people who are doing this, because they

are insulting Allah, and they're insulting the Prophet (صلى الله عليه وسلم). Just like if someone insulted your dad, you'd get mad at them, and if you didn't get mad at them, people would look at you like what's wrong with you. But, when it comes to Allah, it should be worse even. So, also we have it against the belief, we have it against the action and we have it against the things that are being used for this action.

So, this is the second point. ***The third thing he says is, being hostile for its sake.***

So, here we see that, it's being hostile or openly showing that we don't agree and that we're not accepting of the shirk and the things that they're doing.

So, we see that when Allah mentioned about Ibrahim (عليه السلام), He said,

قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ

"Do you see that which you have been worshipping, you and your old fathers, for verily they are all my enemies except for the Lord of the Worlds." [26:75-77].

So, we see Ibrahim (عليه السلام) told them the truth, which is that worshipping Allah is the correct thing, but he also mentioned the opposite, so he didn't say what people say nowadays, we'll talk about the thing that we share and we'll leave everything else out. It has to be both.

And Allah also mentioned about Ibrahim (عليه السلام) that he said,

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ

Or **"I shall turn away from you and which you worship other than Allah." [19:48].**

So, we see here that Ibrahim (عليه السلام) mentioned the things that are worshipped other than Allah and he mentioned the people who are worshipping other than Allah. So, he didn't just mention the act, which is another discussion I've had with Imams in this city, that they say, "you can hate the Shirk, but you don't have to hate the kuffar or you can't hate the kuffar", or some even go that you should love them. So, they'll say "you hate the action, but you love the people."

So, here we see that Ibrahim (عليه السلام) said here, and he's our good example that Allah told us about, he mentioned the things that they worship other than Allah, but he mentioned the people and he mentioned them first. So, this idea that it's only the action, and not the people is completely wrong.

So, this is just some points about the third point and insha'Allah, we'll try to finish right now. ***The fourth point is that Allah has obligated us to consider the ones who don't worship Allah, and who don't enter Islam, to consider them kuffar.***

We don't consider them to be Muslimin, if they worship other than Allah, with a few exceptions where we say that, this is not something that's very well known, so the people might have fallen into it because of ignorance, this is a separate issue, we're not talking about specific people. But, in general, if there's a group that rejects a part of Islam, then we say they're not Muslimin, and if there's a group that does something, that doesn't conform with Islam, and or that contradicts Islam at its basis, then we say that they're not Muslimin.

If someone says, "you don't have to pray", we're not going to say that you're Muslim. If someone says, "you can worship other than Allah, or you can pray to someone in a grave or you can make up laws that have nothing to do with Islam or you can say that Islam is in the home and in the heart and has nothing to do with politics", all these types of things, we can't as Muslimin say, "it's fine, they're still Muslimin", because if we do that then we're lying on the Din, and we're lying on Allah in his Ahkam that He's put down for the religion.

This is clear when Allah says,

وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ

"And they set up rivals to Allah, in order to mislead others from His Path, say take pleasure in your Kufr for a while, surely you are the people of the Fire." [39:8]

And Allah said,

قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ

“Tell those who commit kufr, you will be defeated and you will be gathered together in Hell, and worst indeed is that a place of rest.” [3:12].

So, Allah told us to call them people who commit kufr, and to call them those who have disbelieved. And we know in Surah Kafirun, Allah said,

قُلْ يَا أَيُّهَا الْكَافِرُونَ

“Say O you disbelievers”. [109:1]

So, this idea that you can say that they’re wrong, but you can’t call them kuffar, or you can say that they’re not Muslimin, but you can’t call them kuffar. This is a complete false idea, and in the first week we talked about this in detail so there’s not really much more to talk about here.

So, with this, we’ll have finished this Risalah, this small Risalah, *“Aslu Din al-Islam wa Qa'idatuhu”*, by Muhammad ibn ‘Abdil-Wahhab, and insha’Allah next we’ll try to start if everyone is able to, next week we’ll start the Sharh of *“Usul ath-Thalatha”,* or The Three Fundamentals, also by Muhammad ibn ‘Abdil-Wahhab. It’s a little bit longer and more detailed but it talks about some of these topics in more detail and also some other topics like the right of the Messenger (صلى الله عليه وسلم), or knowing the Messenger (صلى الله عليه وسلم) and knowing the Din of Islam. So, insha’Allah we’ll start with that and insha’Allah we’ll stop there and if there’s any questions, we’ll go to that.